with them was so slender, and whose attitude so unfriendly : all the more so in view of the fact that Engels (to whom Marxism owes hardly less than to Marx himself) had no Jewish connexions or affiliations whatsoever.

But perhaps time has dealt no less unkindly with Marx himself, whose name has been associated in Russia, and hence in the world, with the Bolshevik form of autocracy.

In fact, the persons responsible for the translation of Marx's theories into the amalgam which is associated with the term "Bolshevism" were mainly Russians—men like Herzen and Bakurin. Russian Bolshevism lies deep down in the root of the Russian nature and in the politico-economic structure of the Empire of the Czars. To conceive it merely as a variant of the proletarian socialism of the Marxist school would be to disregard its distinctively national character. The Russian Jew of the period before 1917 was essentially a bourgeois. In 1918, the Lenin Government issued a manifesto violently attacking the Jewish workers for their anti-Bolshevik attitude. That same year, in the Jewish National Assembly of the Ukraine, no less than 63% of the representatives were affiliated to bourgeois groups: while among the fiercest opponents of the Bolsheviks was the General League of Jewish Workers, known as the Bund—subsequently suppressed by the new regime. It is hence as absurd to ascribe the triumph of Bolshevism in Russia to the Jews as it is to ascribe it to

the Germans, who sent Lenin in a sealed carriage across Germany in 1917 with the express purpose of inculcating communist ideas into the Russian masses.

On the other hand, since the Jews were the only portion of the Russian proletariat who were as a rule highly educated, it was inevitable that the Bolshevik government drew a considerable number of its instruments from their ranks, The proportions involved, however,